February 25
1926

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

*"Gird up your loins and be watchful and be sober, looking forth for the coming of the Son of Man, for He cometh in an hour you think not."* DOCTRINE AND COVENANTS 61: 38.

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## THE POWER OF A TESTIMONY*

ELDER STEPHEN L. RICHARDS
OF THE COUNCIL OF THE TWELVE

I AM HUMBLED in the presence of this vast assembly. It is the earnest desire of my heart to make at least a small contribution to this great conference of the Church. I recognise, however, that I can hope to do that only through the aid of our Father's Spirit; and I sincerely pray that I may have His Spirit to guide and direct me in the remarks which I shall make.

### THE NATURE AND VALUE OF TESTIMONY

I, with you, have listened with great interest and profit to the testimonies that have been borne during this conference; and I have sat under the spell of the inspired words which have fallen from the lips of those upon whom the Spirit of God has been operating. I have thought of the value of testimony, and I should like, with your indulgence, to discuss for a few moments the nature of testimony. What is the testimony of Jesus Christ? I do not have reference to a differentiation between and among the various terms of Scripture which are used to designate the testimony of Jesus. I am not particularly concerned that in some instances it may be called the Gospel, or faith, or the Holy Spirit, or the Comforter, or even the Holy Ghost. It is the nature and essence of this Spirit, which brings conviction to the hearts of people, that has brought me to think and reflect upon it.

*Address delivered at the fourth session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 5th, 1925.

### MORE THAN JUST A MENTAL STATUS

Is it more than just a mental status, a psychological phenomenon, which may be changed with the state of a man's mind, to-day believing and knowing, and to-morrow forgetting and denying? Has it constituency, essence, and force? These questions have given me food for much thought and reflection. I am persuaded that the testimony of Jesus is something indescribable, but nevertheless some real tangible thing that has force and power, something which serves, when once taken into the structure of a man's life, to work therein a transformation, to change some of the vital elements which are part and parcel of his life.

### GREAT SPIRITUAL FORCE

Great physical forces themselves defy the efforts of science to fully describe and comprehend them. Science has not given the constituency of gravity. What is light? What is electricity? What is heat? As I understand it, we know these great forces of nature only by the effects which they produce. We see their manifestations and we conclude that they exist, but can we describe them? I believe that with all the advancement made in the processes of scientific research and investigation they are yet mysteries to the intelligence of man. Is it unthinkable that just as light, heat and gravity are great forces of nature, bringing to bear upon the whole universe the results and manifestations of their power, there may be in the world of men a force somewhat comparable, coming from God, which takes lodgment in the very beings of men and there brings about these transformations, these remarkable manifestations, not at all beyond comparison with those manifestations that come from the operation of the physical forces?

That a transformation is worked in the being of a man into whose heart comes the testimony of Christ is beyond all question. Examples are so numerous that they would, of course, not bear extensive repeating at this time.

### THE MIRACULOUS CHANGE WROUGHT BY TESTIMONY

When Saul received into his heart and soul that something which we call testimony, was he the same man who before had persecuted the Christians? No, he was a changed man. All his ideals, his conceptions, his works were changed by something that came into his life and wrought a miracle within it. When our missionaries go out into their fields of labour, stand upon their feet, and there proclaim the testimonies within them, do they not give expression to a force, a power, which has been operative within the very structures of their lives; and does not that very force in some way go from them to others to work a miracle? Is it just what they say, or the description which they give of the gospel plan, or their appeal to reason, which touches the hearts

of this one and that one, out of great multitudes, and brings someone to say: "I know what they have said is true"? Or is there a transfusion in some indescribable way of a thing of essence from the personality of that humble servant of God into the convert that makes him feel and know? What is it that causes a man who has strayed from the path of truth, who has been inactive in the Church, after years, perhaps, of waywardness, when all at once confronted with the necessity of defending the faith, prompts him to rise and stand up like a man and say: "After all, I know the Gospel is true"? Has there not been something ingrained within him that stays with him, a very integral part of his makeup?

### TESTIMONY COMPARABLE TO PHYSICAL FORCE

Sometimes I have thought that testimony, this something which has such tremendous force and power in the life of a man, is not wholly without analogy with those antitoxins that science has discovered to procure immunity from disease. I doubt not that but a few years ago if the world had been told that there were ways of warding off yellow fever, typhoid, smallpox and other highly contagious diseases, that there would have been general disbelief. To-day these are proven facts. The mere injection of a serum into the blood will procure a substantial immunity, which has saved the lives of thousands and hundreds of thousands of people from these diseases, which once mowed down the human family in great epidemics, as the machine would mow down ripened grain. May there not be something akin to this in the form of testimony that is injected into the very blood of a man, which wards off the disease of sin and makes a man immune to those microbes that come from the hand of Satan, scattered about among the human family to encourage wrong-doing and departure from the established course of righteousness? I do not know that such a comparison is proper or illuminating, but this I do know, that sin is disease and that the testimony of Christ procures immunity from that disease. Not that man is deprived of his agency, but that while he reacts and responds to the great force and power of testimony, disease in the form of sin has no power over him; and into his life there comes a protection against a more dreaded disease than any of those contagious that have been mitigated by the discoveries of science. This protection, this immunity from disease and sin, is open to all.

### THE BLOOD OF ISRAEL SUSCEPTIBLE TO RIGHT INFLUENCE

It seems to me, however, that there runs in some blood strains a higher susceptibility to the refining and saving influence of testimony than in other strains. I don't know that I understand it, but I have thought that the significance of the "blood of

Israel" is that there is in that great blood strain, following the blessings and promises of God, a susceptibility to the influence of the Holy Spirit that does not run in other strains. Science has made some rather remarkable discoveries upon the inherited traits and qualities that go with blood strains. I have been reading of late some very interesting material with reference to the development of that phase of scientific research. It is pointed out that experiments conducted on very large scales demonstrate beyond any substantial doubt that intelligence is inheritable, and we with our training can readily believe it. It would not take much to convince us that there descend from father to son tendencies and traits which make for or against the improvement of the race. These very things are said to run in the blood itself. I believe that testimony runs in the blood. I believe that it is inheritable, and that the tendency to faith may descend from father to son. It seems to me that Paul had that in mind when, writing to Timothy, he said in substance: "I do perceive in thee the faith that was in thy grandmother Lois," thus recognising that this tendency to faith, this susceptibility to testimony, courses along in the very blood strains of the race.

### IS TESTIMONY SUSCEPTIBLE OF PROOF?

Is this that we call testimony susceptible of definite, tangible proof? To me it is. I recognise that by the use of my ordinary senses—hearing, smelling, seeing, and touch—I demonstrate the existence of things. I prove to my satisfaction their materiality and the operation of the laws of nature so far as I know them. To me the operations of the Spirit of God within the structure of my life are as tangible, as susceptible of definite, concrete proof as the operations of many of the laws of nature. When I respond to this that I call my testimony, my heart warms, my body thrills. I feel the tingle of it. A satisfaction, a peace, a contentment, a joy that transcends description, envelops me. It is the proof to me that it is there, and so I assert it is susceptible of tangible proof and demonstration. Is it susceptible of scientific analysis? Yes, if the scientist will apply the test which is prescribed to demonstrate its truth. We may say to any scientist, to any man who inquires, just what God has said: If you do my work and my will and keep my commandments you shall know whether it be the work of God or man. Are we justified in taking any other method than the method prescribed to determine the existence of testimony? I leave that thought for the reflection of those who would test the actuality of a testimony, for I know that it will come to every one who applies the prescribed method of attaining it.

### TESTIMONY PRODUCES GOOD FRUITS

This testimony, which is such an actuality, always produces

good fruits. Its results never vary. I know it is said that monstrous and terrible crimes have been committed in the name of religion. That may be true, but I say that no crime and no offence against the justice of God has ever been committed under the influence of the testimony of Jesus and the Spirit of God. Men who have professed religion in organised or individual capacity have been guilty of heinous sin, but they were not under the influence of the testimony of Christ when they committed such sin. Testimony always brings to pass those things desirable for the race, because it is consistent with truth, being the very spirit of truth.

### THE CRIME OF PLACING OBSTACLES IN THE WAY OF OBTAINING TESTIMONY

This testimony is acquired by many with difficulty. I suppose we often wish that it could be more easily obtained, and that it would come more generally to the people of the world, but God in His providence has made it somewhat difficult of attainment. Being so difficult to acquire, it seems to me to be a very serious thing to place obstacles in the way of its attainment. I have wondered how it is that men who profess great learning and intelligence can throw an obstacle into the way of him who seeks the acquisition of this testimony. It may be that it is often done innocently. It may be that those who destroy faith are not fully aware of the consequences of their acts. If it be so, I trust God will be merciful to them; but I can not think but that the Lord will hold responsible any man or woman who has increased the difficulty of another to obtain this light, this testimony of the divinity of Jesus Christ.

It is a matter of great regret that in our schools and colleges there are those, who pass under the designation of educated men and women, who seem to rejoice in the destruction of the testimony and the faith of young people. I warn them that a persistence on their part to destroy faith and to keep this great thing we call testimony from reaching the hearts of students, young men and young women, will constitute an offence in the sight of God, for which they shall be held accountable.

### LET NOT MERE THEORIES DESTROY YOUR TESTIMONY

I could wish that the faith of our young folk were so well established as to give them security, even in the face of these dangerous situations. We can say to them: God has revealed the truth, that truth will never change, all the discoveries of science in the end will but serve to confirm it. Therefore, young men, young women, keep your minds open, do not forsake the wisdom of the ages for the theories of a Ph. D.

### TESTIMONY INSEPARABLY ASSOCIATED WITH HAPPINESS AND JOY

I thank God that I have a testimony. It is the greatest posses-

sion of my own life. It is inseparably associated with all that makes for happiness and joy. It contemplates with me everything that really makes life worth living—my intelligence, my priesthood, my relationship to God, to man, to my family—all come from this testimony that God has been good enough and kind enough to implant within my soul. I know that it exists. I know that it has essence, that it is a real thing, and that it will always be in me. I do not know that I will always respond to it as I ought. I pray to God that I shall always have the courage to do it, because I know that it will always lead me to right and to happiness.

I pray too that everyone may feel the full import and impress of this great and wonderful blessing that God has given, a testimony of the Christ. Would that all of our young people could know just what happiness it brings and just how it enriches their lives. May the Lord in His mercy make it possible for every young man and every young woman to receive a testimony of Jesus Christ as a bulwark against sin and danger and temptation, I humbly pray, in the name of Jesus Christ. Amen.

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## GOSPEL TEACHINGS*

### Baptism, its Efficacy and Symbolism

Baptism Essential. In simple, direct words to Nicodemus, Jesus, the Saviour of the world, the King of heaven and earth, gave a law governing the entrance into His kingdom. (Read John 3: 1-6). Because He gave it, it is an unchangeable, irrevocable law, binding upon every individual capable of comprehending its import. God's house is a house of order; how necessary that He should prescribe certain regulations, which must be obeyed by all who would enter therein. There could not be many ways by which His children shall return into His presence, else there would be confusion in the heavenly home, even as there is among the jarring creeds of earth; moreover, if a man in his arrogance should be permitted to say, "This is the way," or "This is the plan," God Himself would be mocked and be made inferior to the children of His creation. But He is the Author of our salvation and has clearly pointed out the way by which salvation may be gained. Faith and repentance are the preparatory steps leading to the door of baptism. There can be one door only; he who tries to enter by any other way, "the same is a thief and a robber."

"Except a man be born again"—clearly another birth than the natural one of coming into the world is designated. To be "born

*This article is for use in the course of study of the Relief Societies on the second meeting night in March.

again" is to be regenerated, to be, as it were, made over again. It means that a man or woman, whose faith is steadfast, who acknowledges God as his Father and Jesus Christ as his Redeemer, whose contrition for sin and repentance thereof are sincere and lasting, who goes down into the baptismal waters with full understanding of all that the sacred ordinance implies, comes forth with his sins remitted and stands before his Maker fully pardoned. He is then prepared for the baptism of the Holy Spirit, which follows that of water, and without which the new birth is incomplete.

The Symbolism of Baptism. The earnest Latter-day Saint woman will find joy in contemplating this sacred and beautiful ordinance. She should understand its meaning and its application in her own life. She should recall the day of her baptism often, and each time it should bring to her mind the great sacrifice made on Calvary. As Christ's body was covered or buried in the tomb, so her body was completely covered or buried in the watery grave; and as He arose to a glorious immortal life, so came she forth from baptism to a new life in His Church. And as the Son of Man arose from the grave, so shall all who die come forth by the power of the resurrection. The Apostle Paul explained this similitude to the Roman Saints. (Read Rom. 6 : 3-5).

The physical process of baptism indicates man's helplessness. As the applicant is dependent in the hands of the baptiser, so are we all dependent upon the love of a Redeemer, which has saved us from eternal death.

Finally, the act of baptism is an indication of obedience. God might have chosen another form of ceremony by which entrance into His Church should be accomplished; but in His omniscience He chose the ordinance of baptism by immersion.

Modern Revelation Concerning Baptism. Notwithstanding the emphatic declaration to Nicodemus, many have taught that this is an ordinance to be complied with or not as the individual may see fit, non-acceptance being not a material obstacle to salvation. Others, who believe in the necessity of baptism, differ in regard to the mode, favouring sprinkling, pouring or immersion as the case may be. As Isaiah foretold, they have "transgressed the laws, changed the ordinance, broken the everlasting covenant," and this because they have attempted to minister in things pertaining to salvation without authority. It was indeed necessary that, with the restoration of the Priesthood in this last dispensation, divine instruction should be given in regard to this as to all other ordinances of the Gospel. This doctrine is plainly set forth in the revelations given to Joseph Smith. (Read Doctrine and Covenants Section 20: 72-74).

The commandments given to the Nephite Saints, as recorded in the Book of Mormon, are no less clear and emphatic.

(*Continued on page 125*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 25, 1926

## EDITORIAL

### SHREDS AND PATCHES—OR SOMETHING BETTER?

No MAN putteth a piece of new cloth unto an old garment. for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.—See Matthew 9: 16-17.

By this striking analogy our Lord made plain the significant fact that the Gospel He taught was something new, that is to say relatively new in the sense of reaffirmation and independent enactment. True, the Gospel itself was no novel system then first created; for the Gospel is eternal and, so far as the human race is concerned, was introduced to earth through revelation to Adam.

Christ's message of salvation was bitterly and relentlessly opposed by Judaism, which held to the Law, and, while proclaiming the ever-coming Messiah, crucified the Messiah who had come.

Half-converted Jews tried to reconcile the living Gospel with the dead letter of the Law. Pagan priests sought to cajole the followers of Christ into an unnatural union with heathendom. The assured failure of such an adulterate combination was forcefully expressed by Jesus Christ in the parabolic comparison cited above. The Gospel had come as a new revelation through the greatest of revelators, the Lord Himself.

Attempts to patch the threadbare coat of Judaism with the new fabric of the Gospel could result in nothing more sightly than a hideous rent. The new wine of the covenant could not be bottled up in the time-eaten leathern containers of Mosaic libations. Judaism was belittled and Christianity perverted by the incongruous association.

The Law of Moses was at once fulfilled and abrogated by the Gospel of Jesus Christ, albeit no jot or tittle of requirement as to morality and righteousness embraced in the former is lacking from the latter.

When the risen and glorified Christ appeared in person to the sheep of the Western fold, He declared "that old things had passed away, and that all things had become new."

The Nephites, who had persisted in observance of the essentials

of the Law, were perplexed; and the Lord proclaimed the truth in plainness, affirming His antemortal Godship as Jehovah who had given the Law, and His manship as the Christ who, through mortality and death, had accomplished its fulfilment. Note His explicit affirmation:

Behold, I say unto you that the law is fulfilled that was given unto Moses.

Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfil the law; therefore it hath an end.

Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily I say unto you, shall all be fulfilled.

And because I said unto you that old things have passed away, I do not destroy that which hath been spoken concerning things which are to come.

For behold, the covenant which I have made with my people is not all fulfilled; but the law which was given unto Moses hath an end in me.—See Book of Mormon, III Nephi 15: 4-9.

And so in these last days, when a restoration of the Gospel and a reestablishment of the Church of Jesus Christ became necessary through the world-wide apostasy, the new dispensation from the heavens was made definite and independent. It was no patching up of man-made systems, the best of which deteriorate with time, but the garment of authority fresh from the loom of divine purpose. The indispensability of such restoration and renewal is shown in the Lord's declaration:

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.—Doctrine and Covenants 1: 15, 16.

Some applicants for membership in the Church cited their earlier baptisms into the several sects to which they had belonged—baptisms by sprinkling, by pouring, or even by immersion, and asked admittance by virtue of such ceremony. The distinction between the ceremonies of men and the ordinances of God appears in a divine revelation relating to this question, given in April 1830:

Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and everlasting covenant, even that which was from the beginning.

Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works.

For it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old.

Wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.—Doctrine and Covenants Section 22.

Which will you wear, a garment of shreds and patches, held together by the thread of human theory and fancy, or a robe of righteousness, whitened through the spiritual alchemy of "the blood of the everlasting covenant"—which?—J. E. T.

## COMMENDABLE EMULATION

Standards by which rate of progress and results may be gauged are of positive value in any course of purposeful endeavour. Competition, when prosecuted with good intent and conducted with fairness, may be strongly helpful, and even rivalry in worthy undertakings is ofttimes of wholesome effect.

In the routine work of missionary service a record is made of the individual labours of each worker; and totals showing the relative standing of the several Conferences are compiled monthly.

In all the scheduled activities, and in good works that may not be specified in the ruled lines and columns of the report forms, every missionary should strive to excel. Righteous emulation is an effective tonic in service, and persistence therein will prove to be not merely a passing stimulus, but actual food by which spiritual nourishment is assured. That the spirit of emulation is working upon our missionaries is shown by letters that come to the Editor's desk day by day.

President George T. Harrison of the Leeds Conference reports the adoption of a motto, which we regard as a veritable slogan, as follows:

Leeds Shall Lead in 1926

President Harrison gives a spirited account of the Union meeting at which this resolution was agreed upon, and adds: "This pertains to missionary work by both the resident members and the Traveling Elders."

President Reginald F. Beames of the Hull Conference, having heard of the aspiration of Leeds, wrote:

> We have not chosen a slogan or battle-cry; but if Leeds leads Hull the Elders there will have to get up early in the morning and work all day and all night too. Otherwise I don't believe they can.

What have other Conferences to say, and what are they going to do? Take up the challenge, brethren, and beat Leeds and Hull if you can.—J. E. T.

## MISREPRESENTATION DECRIED

Recently it was the Editor's privilege, in company with our worthy brother, Ralph J. Pugh of London, to meet by invitation Lord Beaverbrook and Viscount Castlerosse at "tea" in Lord

Beaverbrook's rooms. For two hours "Mormonism" was discussed with full candor and frankness. Misrepresentations of the Church of Jesus Christ of Latter-day Saints, such as have appeared at intervals in the British Press, were considered with analytical care.

As is well known in newspaper circles, Lords Beaverbrook and Castlerosse hold the power of control in directing the operation of several really great journals.

*The Sunday Express*, London, in its issue of February 14th, published the following article, which, doubtless, will be read with interest and profit, especially by those who were not fortunate in securing a copy of the London newspaper in which it first appeared.

## FAIR PLAY FOR THE MORMONS

By Viscount Castlerosse

My opinions about the Mormon sect were for many years based simply on the various stories and articles I had read about them in the Press—tinged with a recollection of various highly coloured romances about the régime of Brigham Young in Salt Lake City—an excellent example being Conan Doyle's "Study in Scarlet."

These articles pictured the Mormon missionaries as haunting the servant girls of seaport towns like Liverpool and Bristol, and the suburbs of all great British cities.

They apparently lured these innocent females away to Utah with pictures of a beautiful life of idleness under the conditions of the harem, and in effect were little better than religious agents of a white slave traffic. Such stories have been published in most of the great London daily newspapers.

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For myself, apart from the doctrine of polygamy, I had the very vaguest ideas of the tenets of the Mormon faith.

A short time ago I met Mr. Ralph Pugh, and discussed a matter of business with him. As he was leaving he said to me, "Why do the newspapers publish such astonishing stories about the Mormons?" and he gave me chapter and verse.

I replied that it was the business of the newspapers to publish news. "But," he replied, "it is not news; it is all imagination."

I might have replied that the newspapers get their information from local sources. And so generally are these tales believed in the suburbs and villages of England that they would naturally seem to be true, unless they were subjected to a very close expert examination. Any "flitting" or aberration or abduction is liable to be put down to the Mormons, however absurd or inadequate the evidence could be made to appear under cross-examination. However, as I was ignorant of these details at that

time, I merely replied, "You seem very positive; how do you know?"

"Because I am a Mormon myself. In fact, I preach on their behalf in Hyde Park every Sunday."

My young friend is a man of distinguished position, and I must say that what he told me about the Mormon faith and record came as a shock to me.

I can only plead that in my lack of knowledge of Mormonism I was in the same boat with the great mass of the people, who no doubt also believed what they read in the newspapers and story-books.

What I thought then about Mormon practices I have no doubt that the great majority of people still think. But I was led by my friend's remarks into a careful investigation of the Mormons, or, as they term themselves, "The Church of Jesus Christ of Latter-day Saints."

What are the facts about Mormonism, which numbers 600,000 souls?

(1) Polygamy has been abolished since 1890.

(2) Mormonism is a branch of the Christian faith, though it has added to the Christian doctrine beliefs not included in Christianity—founded on later revelations. It accepts, however, the fundamental Christian doctrine that Jesus was the Son of God. It claims, in addition, to have received a further revelation from Jesus.

(3) The original prophet, one Joseph Smith, who produced the Book of Mormon, included the old Hebrew and Arab system of polygamy in the creed. And the refuge State of Utah, founded in 1847, practiced it in the early years. In 1890, however, the Supreme Court of the United States definitely declared polygamy illegal. The Mormon Church bowed to the edict and declared that in the future it would prohibit all plural marriages. This it has done ever since. The marriage licence as required by the laws of Utah and other States in which the Mormons dwell, must be produced as an indispensable condition to any Mormon marriage.

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Those, therefore, who represent the Mormon missionaries in England as seeking to secure converts with a view to seducing them into a society of sexual and haremic vice, are not telling the truth.

The Mormons are, as a matter of fact, in their daily life well known for their morality, their industry their thrift, and their prosperity. They make excellent colonists in rough places.

If a girl was converted to their doctrine she would run no more risk in going out to a Mormon settlement than if she went out under the aegis of any other private "assisted emigration" scheme.

A very little investigation revealed the fact that the head of the Mormon Mission in this country was Dr. James E. Talmage, F.R.S.E., a member of the Philosophical Society and a man of unquestioned distinction and integrity. The number of Mormon missionaries in this country is 150. They do not collect alms in Britain, but subsist on what their friends, relatives, and supporters send them from the United States.

I have talked with Dr. Talmage myself. He is very much like any other divine of a reformed Church. If he had been introduced to me as a Moderator of the General Assembly of the Church of Scotland I should not have been surprised.

If I had a doubt left it would have been dissipated by that well-known American statesman, Senator Smoot. He is a Mormon. When I met him in London I was greatly impressed with the calmness of his judgment—the weighty reasoning and nicely-adjusted processes of thought he applied to post-war Europe, both in the political and economic sphere. And most of his arguments and predictions have been justified by the event.

I felt it to be absurd to stigmatise a religion to which he belonged as one consisting of crazy or immoral fanatics.

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Of course it is true that some of the doctrines of the Mormons strike strangely on our ears. They believe in the pre-existence of the soul before life, as did some of the creeds of the ancient world, in Baptism for the dead, and also in the eternity of the marriage bond. But these ideas are certainly not more alien to the Christian mind than the Christian doctrines are to the Moslems of Arabia. The Arabs are so unable to appreciate Christian theology that they say we worship a painting of a woman and a Lamb.

It appears to me, therefore, that the Mormons, whose creed debars the persecution of other religions, have not had fair play in this country owing to popular misconceptions.

If this article does anything to correct these errors it will have achieved its object.

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## GOSPEL TEACHINGS

(*Continued from page 119*)

Covenants Made in Baptism. A contract is an agreement entered into by two or more individuals, the terms of which are binding legally, ethically, or both upon the parties. Many people fail to realise that baptism is a contract, most sacred and binding, between each member of the Church and his Maker. The Lord has made very plain His part of the covenant; He offers the priceless gift of remission of sins through compliance with this simple ordinance. And what obligation falls upon the one

baptised? He takes upon himself the name of Christ; he is thenceforth to be numbered among those who are on the side of righteousness. He is to be a member of the Church, not in name only, but among those who are valiant, who day by day and year by year keep the commandments of the Lord. Many there are who, by indifference to the teachings of the Gospel, neglect the obligations resting upon them; they are breaking their part of the covenant made in baptism.

Responsibility of Latter-day Saints. Let the women of our Church consider this matter seriously. It is no trifling thing to break a covenant made with God. They should seek to understand thoroughly the requirements of the Gospel and render obedience thereto. Obedience to the will of the Father should not be irksome.

Every woman should appreciate above all things in this life the privilege of baptism into the Church of Christ. There are not many among the multitude of earth's children who have had this opportunity. Millions have lived and died during periods when there were none on earth divinely commissioned to administer this ordinance; many others have heard the truth but have not understood; others still have wilfully refused the offer of salvation. A very few, comparatively, have had the blessing of accepting the Gospel in the flesh. While, through the infinite mercies of God, this work of baptism may be performed vicariously for the dead, and thus all of His children who will may receive its benefits; yet every Latter-day Saint woman should rejoice in the privilege of entering the waters of baptism for herself and of proving, in this life, her worthiness of salvation.

Each should understand thoroughly the principle of baptism—its absolute necessity, the object thereof, why little children are exempt from the ordinance, its mode, who are authorised to perform it, and the Spiritual baptism as distinguished from that of water. She needs this knowledge for her own guidance and spiritual enlightenment; she needs it to explain intelligently the principle to others who are uninformed; she needs it especially in the training of her children. Mothers and fathers too often neglect to give the necessary instruction concerning this doctrine to their little ones.

The Latter-day Saint woman should show in her life the fruits of baptism. Its sanctifying influence should be with her. Through the new birth of the water she should have an ever present realisation of being pardoned for shortcomings, which she is honestly endeavouring to overcome, and through the birth of the Holy Spirit her soul should be filled with "love, joy, peace, long suffering, gentleness, meekness, faith."

### DISCUSSION

1. Discuss the necessity of baptism. Give scriptural evidence.

2. Why is immersion the correct mode of baptism? Discuss its symbolism.

3. Explain Moroni chapter 8, showing that little children are exempt from this ordinance.

4. Recall your baptism. What did it mean to you at the time? What does it mean to you now?

5. Who have authority to perform the ordinance of baptism?

## FROM THE MISSION FIELD

**Transfers**—The following missionaries have received transfers from and to the Conferences specified: Elder Robert E. Harvey from Manchester to Sheffield; Elder Lathael L. Fryer from Newcastle to Manchester; Elder Orson H. Pratt from Scottish to Nottingham.

**Doings in the Conferences:** *Birmingham*—Farewell socials were held at Handsworth, Birmingham, February 11th and 15th, complimentary to Elder Allen C. Reynolds, who has been transferred to the Manchester Conference, and Elder Melvin H. Ridges, who will leave soon for his home in America.

*Welsh*—The Varteg Branch M. I. A. met in social capacity on February 10th; Elders John E. Barker and Thomas Biggs Jr. were in attendance.

*Leeds*—Under the auspices of the M. I. A. a well arranged concert was presented at Leeds, February 13th; many members, friends and Elders were in attendance.

**Arrivals and Assignments**—The following Missionaries arrived in Liverpool, February 20th, per s.s. *Montcalm*, and have been thus assigned:

For the British Mission—Edward M. Bunker, Salt Lake City, Utah, to the Hull Conference; Rulon Francis Thompson, Richmond, Utah, to the Birmingham Conference; Eugene R. Budge, Ogden, Utah, to the Manchester Conference; Francis A. Rainsdon, Idaho Falls, Idaho, to the Leeds Conference.

For the French Mission—Albert L. Skidmore, Delta, Utah.

For the Netherlands Mission—Melvin Webb, Hinckley, Utah; Elvin Webb, Hinckley, Utah.

For the Swiss-German Mission—Karl M. Williams, Cardston, Alberta, Canada; John R. Stewart Jr., Loa, Utah; John P. Stringham, Moroni, Utah; D. Herschel Loosli, Marysvale, Idaho; Thomas K. Biesinger, Salt Lake City, Utah; Joseph B. Binggeli, Weston, Idaho.

For the German-Austrian Mission—Richard F. Schnenman, Ogden, Utah; Howard M. Anderson, Provo, Utah.

**Words from the Workers:** "An afternoon at Glossop, with Elder John H. Holden, was one of the most pleasant I have spent in the mission field. After calling at several addresses without locating a place to stay for the night we went tracting from door to door. We sold several pamphlets, had a number of interesting gospel conversations and received invitations to return and discuss our doctrines more fully. The attitude of the people greatly impressed me, and I felt the inexpressible joy that comes when one is working hard in this great cause."—*From President Alvarus H. Parry, Manchester Conference.*

"Tracting has been good for the most part, but we meet with prejudice at times. We were received very kindly into another home last night. The Restoration and the Book of Mormon were discussed, and we left a copy of the book with the family. We have, as predicted, experienced many faith-promoting incidents; always a way has been opened for us to accomplish duties, which at first seemed most difficult. Friends have helped us by contributing food and doing our washing without charge."—*From Elder J. Will Funk, Sheffield Conference.*

"I am well pleased with the present outlook of this district. It certainly looks to me as though a great harvest is just beginning to make its appearance. The Elders in every branch have reported a decided change during the past month; and all are anxious to see a harvest time make its appearance in this Conference. With the present enthusiasm among the missionaries, I feel sure that many converts will be made in the near future."—*From President James M. Armstrong, Newcastle Conference.*

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## DEATH

SLATER—Enid Slater, infant daughter of Brother and Sister Joseph Slater of the Nelson Branch, Liverpool Conference, died on February 10th. Funeral services were held February 13th under the direction of Elder Wilford D. Hansen; Elder Hansen spoke at the service and Elder Harry I. Willmore dedicated the grave.

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